



Our programming theme for the coming year is: Legacy.

The idea of legacy speaks powerfully. Legacy is about everything from the traditions of the High Holy Days to grandma's brisket recipe. Legacy inspires us to send our children to religious school and to pay temple dues. Legacy touches our hearts when we light Chanukah candles and when we recite the Four Questions at Passover. Legacy moves us when we hear testimony from Holocaust survivors and when we visit Israel reborn as a modern Jewish state. Legacy has so much to do with who we are as Jews and why we do the Jewish things we do.

We will explore legacy on a number of different levels: personal, communal, Jewish, and environmental. At the end of the summer when you receive our Jewish Journeys catalog, you will read about all of our exciting programming. But for now, a few previews:

Emanu-El turns 70 this year! The legacy of our congregation can be seen in myriad ways: our ongoing ESL program, the many Jewish children and grandchildren of our members who carry on Jewish life, the High Holy Day traditions that bring us together, and our top-notch religious school program. All of us contribute to this legacy.



This fall, with generous support from Lilian Sicular, Rabbi Goldsmith will teach an Ethical Wills class in which we will have a chance to reflect on the morals and values that matter most in our lives, and ensure that our loved ones can carry on our legacy.

In Beit Midrash this year we'll examine the legacy of great Jewish thinkers throughout the ages. From the rabbis of the Talmud to the medieval commentators, to the great thinkers and philosophers of today, Judaism is shaped in each generation. Our Social Action and Social Justice committees under the leadership of Hedy Cardozo and Marcie Aiuvalasit will guide us in thinking about our environmental legacy and taking concrete steps to ensure a cleaner planet for our children.

Through books and films, classes and speakers, we will use the theme of legacy to broaden our horizons and expand our thinking.

New Faces at Emanu-El: Welcome!

It is a pleasure to welcome two new members to the Emanu-El professional team this year: Director of Education Jackie Kurland and Education Administrator Victoria Simmonds.



Jackie comes to us from Temple Emanu-El in New York City where she served in several capacities leading their religious school and family programming. Prior to Emanu-El, she worked at the Sid Jacobson JCC on Long Island running their teen programming. Jackie grew up in the

Reform movement, including over a decade as a camper and then counselor at URJ Eisner Camp in Great Barrington. She majored in Middle Eastern Studies and Journalism at Emory University and has a Masters in Jewish Education from the Jewish Theological Seminary.

Beyond her impressive resume and credentials, Jackie brings a precious blend of enthusiasm and experience to her role. She believes passionately in a Jewish education that connects children and families to their heritage in ways that inspire the mind, lift the spirit, and delight people of all ages. Leading our excellent Religious School

faculty and Hebrew tutors, Jackie will continue the legacy of excellence and personal attention that characterizes our educational programs.

Jackie lives in Stamford with her husband Marshall who is the Chief Executive Officer of the Stamford JCC, and their daughters Sophie (3) and Maddie (1).



Originally hailing from England, Victoria has a resume brimming with administrative, communications, and organizational expertise - most recently as Marketing and Communications Manager at Rye Country Day School. Her position with us covers a range of critical areas for our educational

programs: Religious School registrar, B'nei Mitzvah Boot Camp coordinator, and assistance with our wide-ranging Religious School classes and programs. It is a role that requires a precise attention to detail and the ability to multi-task – things at which she excels. Victoria is also a world ranked singles and doubles squash player!

Victoria lives in Greenwich with her 5-year old twins, Stella and Sebastian.

Next time you are at the temple, please make sure to welcome these wonderful additions to our team!

2022 Spring Benefit Honoring Margie McCabe & Darren Fogel





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In This Issue

Snapshots	2 & 15
Directory	3
Rabbi Goldsmith's Message	4
Cantor Stone's Message	5
Jane Dubro's Message	6
Jackie Kurland's Message	7
Congregant Reflections	8 & 9
Social Action & Social Justice	10
Acknowledgements	11 - 14

Unless otherwise noted, the link to join programs and services is: www.tinyurl.com/cewconnect

The Legacy of Our Sacred Space by Rabbi Emeritus Daniel S. Wolk

When I first began my rabbinate at Congregation Emanu-El of Westchester, the only building was what we now know as the Kaye Family Room—a little cinder block structure that local people thought was a gas station. On a Friday afternoon, if there were to be a Shabbat service that evening, a board member would unfold twenty or thirty uncomfortable metal chairs in case a handful of congregants came to worship. This was hardly a conducive atmosphere for either praying or sitting!

So, it was time to build a real sanctuary. A committee of members interviewed several well-known synagogue architects, i.e. Percival Goodman and Louis Kahn, but did not find the appropriate person. One of the options, a man who sat on the architectural review board of the Reform movement, was an Italian Catholic named Joseph Salerno from Weston, Connecticut. He was best known for a church featured as a cartoon in the *New Yorker* magazine. In desperation, the search committee invited him for an interview.

The first question the committee asked was, "How can an Italian Catholic design a Jewish temple?" Mr. Salerno answered, "What is Jewish about temple architecture? For instance, Temple Emanu-El in New York City has the design of a church, the lovely temple in Norwalk, CT is fashioned after a Polish home, etc., etc. In fact, I don't believe there is such a thing as Jewish architecture or, for that matter, Jewish art. The only Jewish aspect may be the religion of the artist or the subject matter. Distinctly Jewish art does not exist. But if you want a spiritual space, I think I can satisfy you."

And with that answer he was employed and, I believe, was quite successful!

What is your Legacy?

What is your legacy? What have you left for the next generation, for your family, for the community, for the Jewish people, for the earth? What ideas or creations, what wealth or good deeds, what values and what convictions have you fostered? What have you done or believed that will not only accrue to you in this life, but will leave a mark that echoes in our world? Some of us are lucky enough to see our legacies while we live. Some of us will never know what mark we have left. All of us can imagine, can build, can seek, can tell, can transmit - all of us have the chance to shape our legacy.



This coming year, our congregation will explore this idea of legacy. We will seek to understand legacy on any number of levels: personal, communal, Jewish, and environmental.

Typically, if we have thought about legacy at all, we've considered our financial legacy, our Last Will and Testament – a document laying out how our assets should be divided upon our death. As soon as children are born, we buy life insurance and, as we age, we buy long term care insurance. These things are important and, hopefully, set up some security for our children or grandchildren. But there is more to life than money. And while we are punctilious about our estate planning – hiring lawyers and identifying executors and executrixes (What a word!) – we rarely think about our moral legacy. And, if we do, we fail to record it and pass it on with any rigor. This year will give us the chance to explore our ethical or moral legacies, to consider the ideas and hopes and dreams that we wish to pass on, that we hope for those we love.

We are social creatures. We live not only for ourselves and our families, we live, too, for our communities. And, we volunteer to coach Little League, we donate money to the local art museum, we give non-perishable food to soup kitchens, we serve on boards of local charities. We do this for reasons that help in the moment: friendships, connections, our kids, a love of art, or our egos. We serve the community with the hope that our time and money will not only accrue benefit to us, but for everyone around us. These efforts echo long after we finish our service. The organizations that we serve, the charities to which we give money, the places we volunteer – all of them go on serving for years and they remain, in some way, part of our legacy, a way that we impact our world. This year, we explore how to do this

kind of service intentionally: prioritizing our community service in ways that align most closely with our values.

Our tradition teaches that every Jew who will ever live stood at Mount Sinai when we received the Torah. This bit of poetry colorfully emphasizes the legacy of the Jewish people. We are tied to thousands of years of ancestors: great scholars, entrepreneurs, rabbis, craftspeople, parents, children, pious believers, atheist skeptics, warriors, and peacemakers. In ways simple and complex, they have left us a Jewish legacy that impacts so much of how we live. The religious legacy is relatively clear: we see it as we celebrate the 70th anniversary of our congregation this year.

Judaism also gives us a deep cultural legacy shaped and refined for millennia. Being a part of a 3,000-year legacy is an unfathomable blessing. This year, we try to fathom it so that we can intentionally consider how we might pass on our Jewish legacy.

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The final dimension of legacy that we will consider in the year to come relates to an existential issue facing our world: the environment. Since the days of the Torah, we have known that we shape the health of the earth. We now understand profoundly the serious impacts that we have on the earth around us – and how to address them. What will be our environmental legacy? What individual actions can we take on the margins? For what policies can we advocate for the good of our country and our world? Our grandchildren will judge us based on the environment they inherit – what can we do to merit a good judgement?

Admittedly, legacy is a very broad theme. It can include just about any topic that a Jewish institution might explore. But I hope that this lens of exploration will take us beyond the narrow here and now. I hope that this lens will expand our horizons to see the ways that we – truly – shape the future. We have so many gifts to give. This year we decide what they will be and prepare the generations to come.

A handwritten signature in black ink, appearing to read 'Howard'.

Howard J. Goldsmith, Rabbi

Our Musical Legacy

The legacy of music at our temple, the music we received from the past, consists of a fascinating variety of styles representing different periods in the Reform movement's history. During my long tenure at Congregation Emanu-El of Westchester, I have witnessed and participated in this evolution of musical styles.



When I started at the temple in the 1980's, our congregation was still singing hymns from the old Union Prayer Book, such as *Come O Sabbath Day*, and *How Good It Is to Thank the Lord*. These hymns, dear to those who grew up with them, were remnants of Classical Reform Judaism in America, an outgrowth of 19th century religious reform in Germany. For the first time, innovative composers such as Sulzer and Lewandowski, under the mentorship of Mendelssohn and Schubert, incorporated traditional Jewish musical elements into the classical musical style of the time, with choirs singing in Western four part harmony. Much of what you hear on the High Holy Days comes out of this era. Grand melodies like the *Shema* reflect the majestic tone of the Holy Days.

As a young upstart fresh from cantorial school, I brought the then current, rich trove of music from the "Golden Age" of the 1950's and '60's composers who came to the U.S. from postwar Europe. These artfully composed settings for cantor, organ, and choir were meant to reflect the sacred rest of Shabbat. My cantorial colleagues and I, trained singers, took joy in expressing the yearnings of the Jewish soul through these elevated interpretations of our liturgy. For the non-musical or timid congregant, this music was not what you'd now think of as "singalong".

In the summer camps, however, everyone was singing! Many song leaders went on to the cantorate. Camp songs made their way into congregations on a wave of change led by songwriter Debbie Friedman, who introduced easily singable folk/pop melodies in English. The guitar lent a contemporary sound, and a new generation of songwriters - not necessarily trained composers - was born. Creative folk-rock services appealed to the new generation of Jews.

Styles continued to change. In the 1990's, in keeping with trends in the Reform movement, the organ was relegated to the High Holy Days, and piano provided our main accompaniment. Later we incorporated a

band. To keep our worship fresh, I occasionally introduce tunes from new songwriters, while maintaining familiar melodies and traditions.

Of course, the musical legacy of our temple is also built upon an ancient foundation. For example, the chant for *V'ahavta* comes directly from the Torah. The psalms testify to the central role of music in the Temple in Jerusalem, in which a variety of instruments were played by professional temple musicians, the Levites. The system of cantillation we use today - the chanting of Torah and other sacred texts, goes all the way back to the time of Ezra (around 500 BCE) when portions of the law were chanted in the public marketplace. The traditional prayer modes (*nusach*) which can be heard during the High Holy Days, as well as in snippets of our Shabbat and b'nei mitzvah services, may date back from as early as the 15th century.

During my long tenure at Congregation Emanu-El of Westchester, I have witnessed and participated in this evolution of musical styles.

Our temple's musical legacy goes beyond the liturgical. The annual Cantor Earl Rogers Tribute Sabbath has featured musicians playing a myriad of instruments (we've had *Trumpeter on the Roof*, *Fiddler Under the Roof*, and programs with oud, cello, string quartet, chamber music, orchestra), to choirs singing classic oratorios (*Elijah*, *Israel in Egypt*, *The Creation*), to composers and Israeli and Sephardic guest artists (Neshama Carlebach, Or and Feliza Zohar), cantorial and song recitals (Cantors Farid Dardashti, Jack Mendelson, Bob Abelson) as well as further flung musical offshoots (The Afro Semitic Experience, The Klezmer Mountain Boys) and more!

The music heard within our sanctuary walls over the past four decades represents the richness, depth and breadth of our heritage, a legacy to uphold, build upon and treasure.

*"May the old be renewed and may the new be holy."
(words of Rav Kook, the first Ashkenazi chief rabbi of Israel).*

Meredith
Meredith Stone, Cantor

Creating Our Jewish Legacy Today

Each spring, in addition to wrapping up the current year's programming, we turn our attention forward and choose a theme for the upcoming year - a theme that will guide our programming, our activities, and our studies as a community.



Our guiding theme for the upcoming year is 'legacy.'

What role does legacy play in our lives as individuals, as Jews, and as members of a family, a community, and the world-at-large? Through our programs, we will ask (and hopefully answer) questions including. How do we want to be remembered? What does it mean to leave a true legacy? How does this relate to us?

In preparation for our legacy-themed year, I was curious to see how the secular definition of legacy compared to my own "Jewish" definition. The Merriam-Webster dictionary offers a number of different definitions, one of which resonates with me and coincides with our communal theme. This definition states that legacy is "something transmitted by or received from an ancestor or predecessor or from the past".

But how do the things our loved ones did or the way they lived their lives become a legacy? That is up to us! In my own life, I am very proud of the legacy that my father left and I honor that legacy by never standing idly by while others are suffering. And needless to say, I honor the legacy of my son Jared's short life by performing acts of kindness. It is through rituals such as Yizkor and Yahrtzeits, as well as our own behavior and actions, that we honor the memory of our loved ones and ensure that their legacy remains a force in our lives and the lives of future generations.

The word "legacy" will be used throughout the course of our lifetime. It is the spiritual consciousness of what it means to be a human being, a link in the unbroken chain of Jewish tradition. We have the privilege and honor to carry on the legacy of those who predeceased us and the responsibility to share that legacy with future generations. A person's true legacy is just that - continuing the unbroken chain of all that is important and meaningful in our lives.

What will your legacy be? What values have you garnered from ancestors and what do you want to pass

along to future generations?

These are among the many questions we ask ourselves as we consider what legacy we want to leave in this world. As Jews, we are tasked with leaving the world a better place than the one we inherited. Judaism teaches us that one of our key

But how do the things our loved ones did or the way they lived their lives become a legacy? That is up to us!

duties is to live our Jewish values and set an example for our children.

While walking along a road, a sage saw a man planting a carob tree. He asked him, "How long will it take for this tree to bear fruit?" "Seventy years," replied the man. The sage then asked, "Are you so healthy a man that you expect to live that length of time and eat its fruit?" The man answered, "I found a fruitful world, because my ancestors planted it for me. Likewise I am planting for my children." - Talmud Ta'anit 23a

We all want to leave our mark on this world.

President Barack Obama defined his legacy: "I saw myself as a relay runner. I would take the baton and I would run my leg of the race. And then I'd pass the baton to someone else. . . Each generation tries to make progress knowing that what we do is not going to be perfect. . . But, hopefully, we've run our leg of the race effectively - and the world's gotten a little bit better."

I look forward to the coming year when we will together gain clarity on what we want our own legacy to be as we celebrate Emanu-El's 70th anniversary!

Have a wonderful summer!

Peace & Love,



Jane Dubro, Director of Programming & Engagement

Returning to a Holy Place

There is a tradition at my camp that we say a blessing on opening day, thanking God for returning us to this holy place. I spent eleven summers at URJ Eisner Camp, and every time I drove through those gates, I felt at home immediately. Camp is where I made my lifelong friends and where I learned how to think and act independently, but camp is also where I built my own Jewish identity, finding aspects of the culture and religion that spoke to me in new ways. Between song sessions, Israeli dancing, Shabbat, informal conversations with rabbis and educators, and just being immersed in Jewish life around others who were just like me for eight weeks, camp completely shaped who I am today and inspired my path as a Jewish educator. When I became a counselor, I learned invaluable skills that taught me not only how to take care of children and how to lead programs for hundreds of kids, but it also taught me how to infuse Judaism into daily life.



Synagogues have always been my home, as my earliest memories and oldest friends are from running around the hallways of my family's synagogue.

I haven't worked at camp in fifteen years, but my approach to Jewish education has taken its inspiration from my experiences there and I have spent much of the last twelve years bringing my love of camp into my work at synagogues. When I first started exploring a career in Jewish education, I worked as a full-time educator at Central Synagogue in Manhattan. Six of my colleagues had also been my peers from camp, and together, we used our passion to create innovative and experiential learning opportunities for our students. From acting out Torah stories each week to holding a Maccabean revolt to teach the story of Chanukah, we made sure that our students were having fun while being fully immersed in the learning themselves. Why read about the story of the Exodus from Egypt when we could physically take our students from being slaves building pyramids out of Legos to crossing the Red Sea (East 55th Street) and dancing to freedom with Miriam? Learners don't forget experiences like that.

When I started my Master's degree in Jewish Education, most of my peers wanted to avoid synagogue work. They were all focused on camps, Hillels, JCCs, and other non-profit organizations where the work has always been seen as being more "exciting." I have always seen it differently, however. I believe that synagogue Religious Schools have so much potential to inspire our youth. The values that our children learn in our school programs help shape the people that they grow up to be, and we teach them how Judaism goes hand in hand with their everyday lives. Students connect to Judaism in many different ways - for some, it's the music during tefilah and for others it's the tangible skills of learning the aleph bet. For other students, it's the family learning opportunities that take place during holidays, seeing the Torah unrolled during Simchat Torah, decorating the Sukkah, or dressing up for Purim. There is something for everyone in our Religious School and synagogue community, and I am always open to experimenting and trying new programs.

Synagogues have always been my home, as my earliest memories and oldest friends are from running around the hallways of my family's synagogue. I have only been here for a few weeks, but from the moment that I started at Congregation Emanu-El, I have felt at home. The staff and the parents that I met throughout the interview process and the Religious School Committee who welcomed me on a Sunday that I visited in May, have all been warm and inviting. I really am so excited to get to know all of your families this year. I know it may sound strange or even cheesy to say a blessing about returning home when I am just starting out, but I really do feel that I have come home and I look forward to building strong relationships with you and your families in the coming years. Thank you for welcoming me and my family into this very special community.

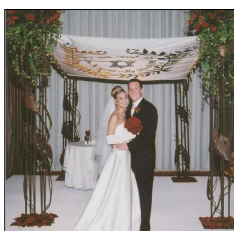
"Baruch atah Adonai elohainu melech haolam, shebechzyranu lamakom bakadosh hazeh." We thank you God for returning us to this holy place.

Jackie

Jackie Kurland, Director of Education

LEGACY REFLECTIONS

From Generation to Generation by Nancy Billings



My name is Nancy Billings, I am congregant Jody Frieman's mom, and a long time textile artist. When Jody was married, I created her and Andy a chuppah, which has been used for seven family

members over the past twenty years. The names and dates of the brides and grooms are all embroidered on the chuppah and continue to bless those members of our family on their wedding days. Our family chuppah has been used from Miami, FL to the island of Jamaica, to Peru and Lake Placid, NY.



For my granddaughter Ryan's bat mitzvah, I knew I had to make her something very special that she would not only remember the significance religiously but as a special gift of love from her Nanny. I wrote a special prayer for her

which I created and had translated into Hebrew for the *atara* (the part of the Tallit that lies on the neck). It was then embroidered commercially so that I could stitch it to the Tallit.



When the designing and stitching was complete, Ryan sat with me and tied the tzitzit herself and said all the prayers required by the Torah. My fun began again for Marley's bat mitzvah, designing

something perfect for her. Purple was the choice that made it so personal. Again, I created another special prayer and had it embroidered for the tzitzit. Marley also proceeded to tie her tzitzit and say the prayers as she was tying them.

With both of my amazing granddaughters, tying the tzitzit with them was an incredibly moving and personal experience. Along with each tallit, I created a bag on which I printed the girls' names with their bat mitzvah dates and the English translation of the *atara*.

I never imagined when my grandfather taught me to sew when I was twelve years old that I would be blessed to have the joy of making both the chuppah and tallit. L'Dor V'Dor - from generation to generation.

A Family's Historic Journey by Yuval Meron

Our family has a long and rich history in Palestine/Israel that Abby and Joley learned about during a trip to Israel with their grandfather in 2019.



One of the places we visited was Zichron Yaacov near Haifa. The town has a museum called The First Aliyah Museum which displayed a picture of our relatives (circa 1880's).

They were brought to Palestine by the Baron Edmond de Rothschild, from the famed Jewish banker's family. He was a philanthropist who helped Jews financially from rural Romania to settle in what was then Palestine, to work the soil and be farmers to escape the pogroms against them from the local Gentile population. He wanted them to settle in the ancient Jewish home, probably one of the earliest Zionists.

Abby and Joley's great-grandparents (Emanuel and Doris) and grandfather (Jacob) were born in Egypt. Their life in Egypt during the 1940's was one of happiness and comfort. Antisemitism was absent during this time and Jews fared well.

A drastic change in attitude occurred between Jews and Arabs at the start of the Israel War of Independence in 1948 which spurred wide-spread antisemitism. The family escaped in a hurry due to Emanuel's known affiliations to Zionism and ties with the budding state of Israel. They left Egypt in 1948 and moved to Italy before moving to Israel in 1949.

Upon arrival in Israel, Emanuel gathered other Egyptian Jews and established a Moshav in the southern part of Israel. Immigrants to Israel during this time were urged to become farmers to provide food for the many immigrants from Europe and North Africa. The family lived in the Moshav from 1949-1959 when they left Israel for the United States.



This is a picture of Emanuel displayed in the Moshav administrative offices. Emanuel served as one of the towns Mayors around 1952. The Moshav is currently called "Kfar Aviv" given as a reference to the Exodus of Jews from Egypt. The original name of the village was "Kfar HaYeor" (Village of the Nile).

Her Story Lives On by Matthew Cooper

My mother's side of my family is proud of its Mizrahi Jewish heritage. I've always known that my Mama Tina and Papa, my mother's parents, grew up in Iraq. The story of Mama Tina's escape from Iraq as an eleven-year-old in 1948 acts almost as an origin story for us. After hearing about her journey countless times over the years, my siblings, cousins, and I learned to be brave, to be grateful for the life we have today, and to never underestimate the power of family. The details don't always line up with every retelling, which to me isn't a problem. I know that with each new generation, the parents will always add their own flavor to the story – it's not always about historical accuracy, but more about passing on our values in a meaningful way (and if each child gains a better understanding of the historical context surrounding the mass immigration of Iraqi Jews to Israel, that's a bonus!). Without further ado, here's my best understanding of the story:



Tina Soffer was born in Basra, Iraq on November 8, 1937. Her first language was Arabic, and she was the youngest of five siblings, two brothers and two sisters. Decades after leaving Iraq, she remembers happy memories of trips to visit extended family in Baghdad,

and learning English in school. She remembers picking dates and visiting her father at work at the warehouse he owned. Her family lived comfortably, a life built during a time before Jews were persecuted, before she was old enough to understand her surroundings. She remembers never walking alone outside the house. The one time she did, to fetch a loaf of bread, she was beaten up by local Arabs.

In 1948, with the declaration of the State of Israel, a military regime was declared in Iraq and many Jews were arrested and accused of cooperating with Israel. In September 1948, Shafiq Ades, known as the wealthiest Jew in Iraq, was accused of selling arms to Israel. Here was a man who played cards with her father at the local club, the object of a show trial. He was found guilty and sentenced to hanging without a shred of evidence brought against him. Even at age ten, Tina understood that Ades, a Jew but by no means a Zionist, was punished for nothing more than his religion. For me, the

most chilling part of her story is when she whispers, "No Jews went outside that day," referring to the day Ades was hanged in front of a cheering crowd outside his Basra home.

It was then that my grandmother's parents decided it was no longer safe to live as a Jew in Iraq. After calling Iraq home for generations, her family would begin the process of emigration to the new country created as a safe haven for Jews enduring persecution. For the future, Israel would be their home. Tina's sister Doris went first. Then, with only what she could carry in a small bag, my grandmother was sent away with two men who, for a fee, promised to smuggle her into Iran across the Shatt al-Arab River. Since the Iranian Shah was friendly to the Jews, she was able to live in an Iranian refugee camp for seventeen days. These two and a half weeks were undoubtedly extremely difficult for her: she didn't speak Farsi, didn't like the food, and some of the other refugees would steal her clothes. Now, imagine being in elementary school, completely uprooted from your happy life, and forced to exist in a strange place without anything familiar, nor an idea of if you would ever see your family again. This was her reality, but she persevered and eventually boarded a plane to Israel where she would "wander around in another camp for three or four days." Again, she didn't know a word of Hebrew nor anyone at this camp in another foreign country. Somehow, she got a stroke of good luck when she saw a girl she recognized from Iraq – it turns out this girl was living on the same kibbutz as Doris! Tina begged and begged for the girl to take her to Doris, but the girl refused, instead promising that Doris would pick her up the next day. She kept her promise, and the next day, Tina left for Kibbutz Ein Gev, reunited with her sister. There, she learned a bit of Hebrew, and two weeks later transferred to Kibbutz Afikim to live with children closer to her age, many whose parents had been killed in the Holocaust. She enjoyed her time at Afikim and would visit her sister every Friday. Eventually, the rest of her family made the journey to Israel. They settled in Herzliya, a city just north of Tel Aviv. In this new land, her family was whole again.

Thank you to my grandmother, Tina Koty, for being the bravest, most family-oriented woman I know. Your story will live on for generations.

SOCIAL ACTION & SOCIAL JUSTICE

Social Action Legacies: Tikkun Olam

One of the key tenets of Judaism is the concept of *Tikkun Olam*, “repair the world”, and there is no greater collective legacy than to make the world we leave behind a better place for those who come after us. On an individual level, we create our own legacy by helping others, now and in the future. At Congregation Emanu-El of Westchester, our Social Action Committee strives to repair the world by supporting many local social service agencies with whom we partner. Please consider participating in our monthly social action collection drives and other projects and events that take place throughout the year.

If you are interested in joining the Social Action Committee, or helping to spearhead a collection or project, please reach out to Social Action Committee chair, Hedy Cardozo at hedozo@aol.com.

Social Justice Legacies: “Tzedek, Tzedek Tirdof! Justice, justice shall you seek!”

Jewish texts give us a legacy for all generations: to take care of our earth and make this world a better place for all to live.

Our Social Justice Committee works with the Religious Action Center of Reform Judaism (RACNY) and other organizations to live out this legacy. The committee is committed to working on climate change and voting rights campaigns, as well as supporting refugees seeking asylum in the US.

For more information and to participate in these efforts, contact Social Justice Committee co-chairs Marcie Aiuvalasit at marciena33@gmail.com and Hedy Cardozo at hedozo@aol.com.

Congratulations to the Taha Family



Early in 2017, Congregation Emanu-El created a Refugee Resettlement Task Force of approximately forty five congregants. With the full support of Rabbi Goldsmith and the Board of Trustees, with enthusiasm, energy, and passion, we made a commitment to welcome and support a refugee

family. Within a few weeks, after significant training led by HIAS (Hebrew Immigrant Aid Society), we learned we would be welcoming a family of four: a mother, father, and two teenage children, from the Kurdish region of Iraq. The family was able to come here on a Special Immigrant Visa because of the father’s work as a translator for the United States Army in Iraq.

The support, help, caring, and efforts of the Task Force were particularly important during those early days as the family learned about White Plains, the community in which they were living, employment opportunities, education, medical care, transportation, and other aspects of American daily life.

Now, five years later, we are thrilled to share that Sarah, the daughter, was sworn in as an American citizen on June 22; that Ivana, the mother, and Omar, the son, were sworn in on July 8; and the father, Abdullah, having passed his citizenship exam and interview on June 28, is awaiting notification of the date of his swearing in ceremony. Sarah is currently a student at Westchester Community College hoping to graduate in December or next spring, with the goal of continuing her education in criminal justice. Omar is living and working in Westchester. Ivana is a homemaker, and Abdullah is

working three jobs: in a hotel, serving as a medical interpreter for Arabic speakers, and working in a restaurant.

The family has told us that they are forever grateful to Congregation Emanu-El for warmly embracing them from the moment they arrived and for the many different ways congregants helped them, whether it was setting up and arranging their apartment, including provisions, furniture, and basics, preparing their first meal in their new home, driving them to ESL classes, doctor appointments, helping them negotiate the education system, helping them find employment, arranging for television, telephone and internet connections, banking, helping them learn about their new neighborhood, local transportation, introducing them to New York City, helping them negotiate a variety of government agencies, and contributing to a special fund to help pay rent and provide additional assistance the first several months. We regret that our dear friends Nick and Evelyn Beilenson, both of whom passed away recently, are not here to enjoy this moment. It was Nick who found the apartment, worked with the realtor and the landlord, and guaranteed the lease. Evelyn contributed her talents as an interior decorator to set up the apartment.

With deep gratitude we thank everyone who has been a part of this remarkable journey, and offer special thanks to Rabbi Goldsmith, who inspired this undertaking, personally welcomed the family the day of their arrival, and has provided critical guidance and assistance throughout the last five years.

Warmest regards,
Joan and Steve Kass
Co-Chairs, CEW Refugee Resettlement Task Force

ACKNOWLEDGEMENTS

Our community offers condolences to

The Cartoun Family on the death of Alan Cartoun
Sandra Ettelson on the death of her husband Bill Ettelson
The Linton Family on the death of Margot Linton
Kathy Marks on the death of her father Gerald D. Marks

Annual Fund Community Support

Boris Belilovsky
John Carton & Wendy Rowden
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General Contribution Fund

Anonymous
Jill & Gary Baker
Ryan & Lorri Goldstein in honor of Larry Cohen becoming president of the Board of Trustees
Michael & Melanie Lipson in honor of Alexandra Giberga becoming bat mitzvah
Bonnie Shyer in honor of Lev Goldsmith becoming bar mitzvah
Richard & Carole Tunick
Evan & Lindsay Weinberg
Lynn Zimmer

High Holy Day Music Fund

Peter Schweitzer & Anne McBride in memory of William P. Schweitzer

Jared Dubro Legacy Fund

Eliza Barnett
Ryan & Lorri Goldstein in appreciation of Jane Dubro's work with Hineini

Offit-Sekulow Internship Fund

Chip & Sheryl Kaye in honor of the wedding of their daughter Nicole Kaye to Ryan Evans
Peter, Arianna, Tabitha & Veronica Sekulow in memory of Eugene Sekulow
Susan Sekulow in memory of Eugene Sekulow

Rabbi Goldsmith's Discretionary Fund

Sandra Ettelson in memory of Bill Ettelson
Pamela Furth & Edward Abahoonie in honor of Alex Roger becoming bar mitzvah
Rich & Arline Josephberg in honor of Alexandra Giberga becoming bat mitzvah
Carol Greenhaus in memory of Edwin Greenhaus
Susan Sekulow in gratitude for Gene Sekulow's unveiling
John & Amy Tanenbaum in honor of their 25th wedding anniversary
Erica & Gregory Wagner in honor of Owen Wagner becoming bar mitzvah

In honor of Lev Goldsmith becoming bar mitzvah:

Michael & Arleen Cohen
Richard & Emily Cohen
Lois Falberg & Brian Sinder
Lawrence & Harriet Feldman
Jim & Elaine Glover
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Cathy Lane
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Rick & MJ Wolff

Youth Group

Lilian Sicular in honor of Lev Goldsmith becoming bar mitzvah

Memorial Fund

Leslie & Dan Blumenthal in memory of Jerry Marks
Phyllis Fried in memory of Jerry Marks

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Sisterhood Donations

John Carton & Wendy Rowden
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Axel & Sara Schupf
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Social Action Fund

Marcie Aiuvalasit
Lev & Alya Belilovsky
Shelly Benerofe in honor of Lev Goldsmith becoming bar mitzvah
John Carton & Wendy Rowden
Danny & Rhonda Chestler
Richard & Emily Cohen
Terry & Herb Feldman
Bruce & Dana Freyer in honor of Lev Goldsmith becoming bar mitzvah
Nancy Gladstone
Bill & Fran Klingenstein
Doreen Kushel
Roger & Fran Lefft
Jan & Ellen Linhart
Edgar & Margery Masinter
Elyse Nathanson
Michael N. Rosenblut & Hedy R. Cardozo in honor of Hedy's appointment to the Board of Trustees
Axel & Sara Schupf
Peter Schweitzer & Anne McBride in memory of William P. Schweitzer
Sam & Jill Sheppard in honor of Lev Goldsmith becoming bar mitzvah
Lilian Sicular

ACKNOWLEDGEMENTS

Yahrzeit Remembrances for the Memorial Fund

In memory of:

Rose Adler
Jean Barkan
Lori Braverman
Shirley & Albert Brodlieb
Rita Chestler
Polly & Bernard Cross
Morton Diamond
Sidney Edwards
Arthur Emil
Harry Fishbein
Isaac Friedman
Ernest Gladstone
Cecille Heinberg
Stephen Hirshon
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Bertram Neimark
Lillian & Eugene G. Neimark
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Ruth Roseman
Gertrude Rosenzweig
Meridith Rowen
Irwin Schechter
Fannie Schulweis
Pearl Schwartz
Lotte Schwarz
Jack I. Stein
W. Anthony Ullman
Steven Wallach
Faith Wohl
Arnold Zinn

Remembered by:

John & Amy Tanenbaum
Jacqueline & Alan Stuart
Janice, Cliff, Carly, Alex & Jillian Kaplan
Ben & Stacey Cross
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Ben & Stacey Cross
Susan & Peter Diamond
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Jack & Melissa Heinberg
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Stan & Evelyn Lobel
Stacy & Brian Lerch
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Randy & Jen Levitt
Sara & Axel Schupf and Family
Eugene Lumelskiy
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Ginny Rowen and Todd Rowen
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Harvey Schulweis & Barbara Benerofe
Ilene Schwartz
John & Terry Schwarz
Phyllis & Timothy Alexander
Nancy Ullman
Jason Schechter & Michelle Wallach
Michael & Jennifer Zinn
Michael & Jennifer Zinn

ACKNOWLEDGEMENTS

Spring Benefit honoring Margie McCabe and Darren Fogel

Many thanks for the generosity of all listed here.
Your contributions made our Night in the Shuk a phenomenal success!

Marcie Aiuvalasit	Ben & Stacey Cross	David & Kyra Grann
Timothy & Phyllis Alexander	BF Curry III	Lawrence & Christine Griff
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Ameliora	Barrie & Joan Damson	Harrison Bake Shop
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Averna Italian Steakhouse	Dishes	Dick & Susan Hecht
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Jeffrey & Tina Bolton	Lisa Bottomley Finkenstaedt	Bill & Fran Klingenstein
Mark Bortner & Rosane Hirszman	Fogama	Kneaded Bread
John & Patty Bottomley	Darren & Jeanne Fogel	Jim & Meredith Komreich
Gary & Barbara Brandt	Jeffrey & Caren Fogel	Lindsay & Matthew Kraut
Dan & Amy Braude	Frankie & Johnnie's Steakhouse Rye	Matthew & Jill Kunkes
Buff City Soap - Rye Brook	Ross & Beth Freedman	Doreen Kushel
Daniel & Carole Burack	Bruce & Dana Freyer	Landsberg Jewelers
Neil & Loren Canell	David Fried & Kathy Marks	John & Madeleine Leigh
Rich & Meredith Canter	Rebecca Gamzon	Lenny's Bagels
John Carton & Wendy Rowden	Rob & Melissa Gaynor	Stacy & Brian Lerch
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Cherry Lawn Farm	Cliff Gevirtz & Alison Lazarus	Rachel & Eric Lerner
Danny & Rhonda Chestler	Gene Gilbert	Lester's
Chocolations	Andrew & Amanda Gitkind	Abbie Levitt
Coco Nail Spa	Nancy Gladstone	Barbara Levy & Steven Rozen
Larry & Debra Cohen	Jim & Elaine Glover	David & Niki Levy
Michael & Arleen Cohen	Howard & Jennifer Goldsmith	Robert & Amy Lindsay
Richard & Emily Cohen	Rachel Goldsmith	Jan & Ellen Linhart
Susan & Harvey Cohen	Aaron & Kathryn Goldstein	David Lobel
Bill Colish & Ellen Levitt	Sandy & Brianne Goldstein	Mark & Carla Lobel
Andrew & Sharon Cooper	Michael & Kristy Gothelf	Stan & Evelyn Lobel

Spring Benefit honoring Margie McCabe and Darren Fogel (continued)

Tom & Peggy LoCastro
Linda Ludwig
Lauren & David Marcus
Edgar & Margery Masinter
Massage Envy - Rye Brook
Norman & Joanne Matthews
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Erin McCabe & Julia Tedesco
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Neal Meltzer
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Yuval & Jana Meron
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Mixology
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Marcelo & Marcy Modica
Brian & Jaime Morris
Bruce & Audrey Nathanson
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Robin Oliff
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Clark & Debbie Pager
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Katherine Pearle
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Asher Pollak
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Pureganic
Douglas Rachlin
Rafele Rye
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Madeleine Tiktin
Ed Torres
Town Dock Tavern
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Vanilla Sky - Rye Brook
Varmax Liquor Pantry
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Martin & Pamela Winter
Rick & MJ Wolff
Michael & Lynne Wolitzer
Dan Wolk & Ann Carmel
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Robert Yaffa
Yoga Spark
Z Life

All contributions processed after
June 30 will be acknowledged in
the September/October bulletin.

End of Year Religious School Celebration



Name
Street Address
City, State Zip Code

2022/5783 High Holy Days

Selichot

Saturday, September 17

Erev Rosh Hashanah

Sunday, September 25

Rosh Hashanah

Monday, September 26 -

Tuesday, September 27

Shabbat Shuva

Friday, September 30

Kol Nidre

Tuesday, October 4

Yom Kippur

Wednesday, October 5



Shabbat on the Beach

Friday, August 5

6:00pm Pre-neg/6:30pm Service

Surround yourself with the sights and sounds of nature as Congregation Emanu-El celebrates Shabbat on the Beach at the Edith G. Read Wildlife Sanctuary at Playland in Rye.

Our annual Shabbat on the Beach service is a relaxing way to bring a close to your week, and appropriate for all ages. We welcome you to bring beach chairs and blankets to sit on during the service.

For more information or to RSVP, contact Dan at doconnor@c-e-w.org or 914-967-4382 x1011.

In the event of cancelation due to bad weather, an email will be sent to the congregation ahead of the service.